

Home Mission Echoes

"The Country for which I lifted up mine hand to give to your fathers"

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No. 1



"NEW OCCASIONS TEACH NEW DUTIES."

510 Tremont Temple
Boston

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society, and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make an interesting and instructive Home Mission periodical, attractive in its mechanical features and illustrations. Mrs. N. N. Bishop is the General Editor, and will have entire charge of the Woman's department. REV. HOWARD B. GROSE, D.D., has charge of the Home Mission Society's Department. All correspondence pertaining to the editorial department of the paper should be sent to Mrs. N. N. Bishop, 510 Tremont Temple, Boston, Mass.

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Pastors, Sunday-School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

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Suggestions For 1909

To love some one more dearly every day,
To help a wandering child to find his way,
To ponder o'er a noble thought, and pray
And smile when evening falls.

To follow truth as blind men long for light,
To do my best from dawn of day till night,
To keep my heart fit for His holy sight,
And answer when He calls.

— Selected.

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510 Tremont Temple, Boston, Mass.
Telephone : 4879-2 Main

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Mrs. C. P. Smith as Junior Director of the Salem (Mass.) Association.

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Miss Maria C. Kenney as preceptress of the school at Little Rock, Ark.

Miss Owen writes: "We are greatly in need of bed ticking. Our beds must be made over during this year, and I do not see our way clear, to spend the money, as this is to be a hard year. Cotton is poor, and selling at a shamefully low price. The heavy rains last spring and the decreased demand in the cotton mills reduce the price. We must suffer with the poor people; I greatly fear much suffering for the poorest on our island."

A word to the wise is sufficient. [Ep.]

How many Alaska Calendars?

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

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Editorial

THESE lines, which have now become so familiar,—
"I am thinking of you today because it is New-Year's Day, and I wish you happiness; and tomorrow because it will be the day after New-Year's, I shall still think of you and wish you happiness, and so on clear through the year. I may not be able to tell you of it every day, but that makes no difference; the thought and the wish will be there just the same. Whenever joy or success comes to you it will make me glad," bring us right royal greeting for the new year, and we welcome them from our friends; but there come to us other words more familiar than these lines from the Word itself, and fraught with untold power and potency:

"Hast thou not known, hast thou not heard, that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding.

"Even the youths shall faint and be weary, and the young men shall utterly fall;

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

"Thy years are throughout all generations.

"Of old hast thou laid the foundation of the earth; and the heavens are the work of thy hands.

"They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and thy years have no end."

"The Lord shall preserve thy going out and thy coming in from this time forth and even for evermore."

"And we must not be ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."

It is, therefore, with a feeling of certainty that we look out across the untrodden way of 1909, for we "know whom we have believed."

It is not necessary to urge the women of New England to consecrated service. Thirty years have proved their devotion, and we face a new year with courage, believing that the Lord has brought us "out into a large place," and we rise confidently to meet the new duties, new privileges and new opportunities, and, if that be His will, to cope with the new problems.

Another year is numbered
With those we call the Past;
Another, unencumbered,
Is rushing onward fast.

We stand upon its threshold,
And the Past again review;
We take of life a fresh hold,
Our fondest hopes renew.

The future lies before us
Unknown, untold, unread;
But skies of promise o'er us
Disclose Life's golden thread,

And teach by patient weaving
The cloth of Life to make;
Which fabric, light receiving,
Shows many a sorry break.

But God the loom is guiding,
And, when the whole is done,
We'll see the gold wool hiding
The false warp we have run.

And so, though years pass by us,
And life seems long and slow,
Though all things seem to try us,
And weal is less than woe,—

We'll meet the ringing changes,
Whatever God may send;
Since He the plan arranges,
We'll trust Him to the end;

Till in a grand reunion,
Around the great white throne,
Where Christ, in sweet communion,
Shall call us each His own,

We solve Life's vexing problem,
With those we love the best,
Where "the wicked cease from troubling,
And the weary are at rest."

We are sure we express the feeling of all our constituency when we extend to our sister and fellow-worker, Mrs. Henry W. Peabody, our deepest sympathy at this time of her great sorrow.

Mrs. Peabody has indeed lived "The Beautiful Life" in our midst, and has always held a large place in the hearts of Baptist women. We can assure her a volume of prayer is rising, that the promise of The Comforter may be fully realized in her life now.

The Council of Women for Home Missions

We give below the record of a very important meeting, and earnestly ask the attention of our workers to the plans of this Council.

The representatives of our own Board who were present felt justly proud and grateful that the newly organized Council asked so large a gift from us, in selecting our President, Mrs. Alice B. Coleman, as President of the Council. A splendid company of women have thus organized to further the interests of the kingdom, and our constituency are willing, we feel sure, to help to promote righteousness within our borders by every means in their power. One very definite way is to pray that the conserved energy and wonderful ability represented in the Council of Women for Home Missions may be so used of the Spirit that speedily there shall dawn the day for which the world has long waited, "when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ." [Ed.]

IN New York, November 20, 1908, representatives from nine national Women's Home Mission Boards or Societies organized a Council of Women for Home Missions.

This was the outcome of the fact that two committees for interdenominational work were in existence, and were the cause of more or less confusion; namely, the Interdenominational Committee on Home Mission Study Course, which had been doing splendid work for six years, and the Interdenominational Committee of Women for Home Mission Conferences for the East, which had already held two Conferences, one at Silver Bay, Lake George, N.Y., in 1907, and one at Northfield, Mass., in 1908.

It was also evident that there were other matters needing interdenominational action and oversight which rendered such a council advisable.

The lines of work already undertaken by the Council are indicated by the following outline of the duties of the Standing Committees, as stated in the Constitution:

1. It shall be the duty of the Committee on Home Mission Study Course to plan as far as possible for two years in advance the interdenominational course of Home Mission Study for women's societies and affiliated organizations (including the selection of authors for the text-books), and the plans shall be presented for the approval at the annual meeting of the Council. This Committee shall have power to act in emergencies without concurrence of the Council.

2. It shall be the duty of the Committee on Home Mission Summer Conference, through various sub-committees, to plan for Women's Home Mission Summer Conferences at such centers as shall have been approved by the Council at its annual meeting.

3. It shall be the duty of the Committee on Home Mission Interests in Schools, Colleges and Young People's Conferences to secure as far as possible presentation of Home Missions in the various schools, colleges and conferences other than those specifically organized for Home Mission work, and especially to promote therein the establishment of Home Mission study classes.

4. It shall be the duty of the Committee on Home Mission Literature to examine and pass on manuscript, with reference to its value for interdenominational use, and to authorize the use of the Council imprint on such literature as may be approved.

5. It shall be the duty of the Committee on Home Mission Comity and Cooperation to strengthen interdenominational fellowship and cooperation, and to assist women's Home Mission boards and societies in their efforts to avoid overlapping on the Home Mission fields.

6. It shall be the duty of the Committee on Home Mission Day of Prayer for Home Missions to publish for it a suitable program with the Council imprint.

The Officers and Chairmen of the Standing Committee of the Council are as follows:

President.—Mrs. George W. Coleman.

Vice-Presidents.—Mrs. Fred Smith Bennett, Mrs. May Leonard Woodruff, Mrs. Emeline Tribble Rummel, Miss Mary Helm, Mrs. R. Maplesden.

Recording Secretary.—Miss Elizabeth B. Vermilye.

Corresponding Secretary.—Mrs. George L. Brownell.

Chairmen of the Standing Committees.—Mrs. D. E. Waid, Home Mission Study Course; Mrs. John S. Allen, Home Mission Summer Conferences; Miss Miriam L. Woodberry, Home Mission Interests in Schools, Colleges and Young People's Conferences; Mrs. H. N. Lathrop, Home Mission Literature; Mrs. Fred Smith Bennett, Home Mission Comity and Cooperation; Miss Alice M. Guernsey, Home Mission Day of Prayer.

Alaska Supplies

ONCE more through these pages we ask the New England women for their usual interest and help in furnishing a well-prepared supply of clothing for the Alaska Orphanage.

On account of the great expense in shipping our goods across the country we have decided to omit the second-hand clothing usually sent, and fill our packing cases with new goods. Therefore, at this season we ask for the girls, underwear, union suits and nightgowns of outing flannel, dresses, aprons, stockings and handkerchiefs.

The boys will need, as usual, denim blouses, blue or gray flannel shirts, pajamas of outing flannel, night drawers for the little ones, stockings, handkerchiefs and neck wear.

We need for the family towels and sheets, pillow cases, blankets and comforters to furnish the new iron beds which Mr. Learn solicited in Oregon. If any one desires to collect souvenirs which can be given to the children as Christmas gifts, we shall be pleased to receive them.

All goods must be sent to No. 510 Tremont Temple, Boston, Mass., by April 1.

For sizes and information, inquire of Mrs. J. G. Gooch, 2 Mt. Auburn Street, Cambridge, Mass.

"If we spent as much time trying to overcome our faults as we do to hide them, they would have been cured long ago."

Corresponding Secretary's Column

MANY letters have come to the Secretary making inquiries concerning the effect which the apportionment of the churches by the Northern Baptist Convention will have upon the woman's work. Will the apportionment sent out to the churches make it impossible for the women's societies to raise their apportionment? If the women's societies understand that the amount which they are apportioned is *not* included in the apportionment sent out by the Northern Baptist Convention we believe this action of the Convention will not in any way interfere with their work. We are confident that the brethren of our churches have too much respect for the woman's work carried forward so successfully during the year to interfere in any way with its efficiency. In the nine days' campaign of the Laymen's Missionary Movement, which was held in Boston from November 13-22, Rev. J. Campbell White, General Secretary of the movement, stated definitely that this organization did not intend to disturb the woman's work. Its aim is solely to increase the interest and gifts of the laymen to the evangelization of the world in this generation. We believe the object of the apportionment of the churches by the Northern Baptist Convention has this same purpose in view, viz., to arouse the men of our churches to a sense of their responsibility to our great denominational enterprises. We cannot believe that these apportionments will be made so large that our women's societies will be obliged to curtail their work. We must guard well the work to which we, as women, are committed. Each Circle has a definite sum to raise outside of the apportionment sent out by the Northern Baptist Convention. We can do it by wise planning and by self-denial.

We must not forget that for many years we have been praying that the men of the churches might have an equal interest with the women in the advancement of Christ's kingdom. Now that this time seems to be approaching we should rejoice that our prayers are answered. Many women were disappointed because they could not gain admission to the meetings of the Laymen's Conference. The Secretary thanked God that she had lived to see the time when one of our largest churches was crowded with men upon a week-day afternoon to discuss missionary problems. We are glad a laymen's movement has been started for the same reason a woman's movement was organized more than thirty years ago. We hope the denomination is strong enough to include both home and foreign missions in this organization. When men and women are working, praying and giving for the redemption of the world, it will be speedily evangelized. Let us as women pray earnestly for all these agencies which seem like advance movements in our denominational work. We need great wisdom and clear, calm judgment in dealing with these new movements. Some will need readjustment, some will be abandoned as impracticable.

Agitation means life, and out of all this discussion and change we believe will come a deeper interest in the world's redemption. Pray that the leaders in all these new movements may have divine guidance.

It was the privilege of the Corresponding Secretary to attend the meeting of the Pittsfield Woman's Missionary Society upon December 11. This meeting was held at the home of Mrs. J. F. Simmons, the hour being four p.m. It was a "Tea Meeting," four or five of which are held each year, to which gentlemen are invited. It is unnecessary to say that these meetings are interesting when we state that they are union meetings, the President, Miss Phila Whipple, a member of our Woman's Home Mission Board, and State Secretary for western Massachusetts for the Woman's Foreign Mission Society; Mrs. W. H. Perkins, for twenty-one years Director of the Berkshire Association, is also an active member of this society. After impressive devotional exercises, items of general importance were spoken of by the President. The calendars for both the Home and Foreign societies were in the hands of their respective agents, and each woman was urged to purchase one of these useful and valuable calendars. One woman had assumed the care of securing subscribers for the HOME MISSION ECHOES and *Helping Hand*; and in an impartial manner she made her plea for new subscribers for these little papers. One person had the care of the Cuban stamps, and urged each woman to purchase a sheet and place one upon each Christmas present sent out for 1908. One of the ladies had the Thank Offering Envelopes, and all were urged to take one of these dainty receptacles at this happy Christmas season. Miss Whipple then asked the Secretary what the Society expected from the use of Cuban stamps, HOME MISSION ECHOES and Thank Offering Envelopes. One of the ladies spent some months in Jacksonville, Fla., last winter, and became deeply interested in the work of the Florida Baptist Academy. She read an interesting letter from Professor Collier telling of the work of the school. Miss Whipple referred to a lecture given the previous week in the Congregational Church by Mrs. Tweimer, wife of the author of the "Moslem World." Mr. and Mrs. Tweimer were missionaries among the Mohammedans. Four ladies who were present attended this lecture, and she asked each one to give her impressions of the address. Each lady responded without knowing she was to be called upon for this service. The superstition, ignorance, physical suffering and sin of Mohammedan women were brought vividly before us by the reports given of the lecture.

The real subject of the meeting was brought before us. The program was under the charge of Mrs. James M. Hall. "Missions and Social Progress" was the theme. Three excellent papers were read upon this topic. First, "Geographical and Commercial," by Miss Mead; "Diplomatic and Political," by Miss Parker; "Civilizing and Christianizing," by Mrs. Barbour. Each speaker told of the difficulty she had in selecting material from the great amount she found written upon the subject, showing wide reading upon these topics. Several earnest prayers were offered for direction in the choice of a pastor, for our missionaries and teachers, and for the officers in the

Rooms. A session of nearly two hours of intense interest and profit was followed by a social hour. Some of the gentlemen came in at six o'clock, and a delicious supper was served by our hostess. In the evening two solos were rendered by Mrs. Smith, one of the sweet singers of the church. The Corresponding Secretary then spoke of "Our Work in the East and the West," and the probable benefits of consolidation.

The meeting closed about eight o'clock by singing "America." Miss Whipple spoke of the 30,000 Japanese children singing "America" without having the words before them, when our fleet were the guests of Japan. She wondered if that audience could sing the four verses from memory as well as the Japanese children. The words of our national hymn rose clear and sweet even to the last line of the fourth verse.

We have given a minute report of this remarkable woman's missionary meeting for the benefit of other Circles who are troubled about preparing programs. A club meeting could not have been more interesting, instructive, social and businesslike than this meeting of the Woman's Missionary Society of the First Church, Pittsfield.

Northfield, 1909

PREPARATIONS are going steadily forward for the Third Women's Home Mission Conference for the East, which will be held at Northfield in July, 1909. The exact dates are not yet fixed, but will probably be between the 14th and the 21st, giving, it is hoped, a whole week this year, instead of part of a week as last year. We trust we may be able to name the dates, and possibly outline the program in the February ECHOES.

A special feature this year will be the consideration and presentation of Home Mission work for young women. The brightest and best methods will be introduced in an up-to-date and interesting way, and everything relating to young women's work will have large presentation.

One young woman who was present last year at the Second Home Mission Conference was so impressed and became so enthusiastic, that she went home to work, and her endeavor took the form of interesting other young women to attend the next Conference, that they might receive the same impulse that came to her. As a result of her individual efforts she has already secured a pledge from nineteen young women to go to Northfield in 1909.

This will serve as a reminder to all of our constituency that it is not too soon to plan for the Conference.

Last year the number of delegates to be expected was placed at one hundred, and the number registered was one hundred and forty-five.

This year the number has been placed at three hundred, and it is hoped that this will be exceeded.

Last year the Baptists led in numbers, and we confidently expect the same will be true this year.

Are you wondering if you can plan to go?

Don't put off till tomorrow what can be decided today. Do it now! More than this, take a large delegation from your circle with you.

"By Wireless"

LODGE GRASS, MONT., NOV. 26, 1908.

Dear Mrs. Reynolds: I had planned to have the older school boys and girls write you this month, but the boys have been detailed to work on the new buildings so much of the time I could not get them all written.

I will try and have them finished and sent the first of next month.

Possibly letters from them would be better appreciated than one from me.

This is Thanksgiving night, and I will try and tell you how I have spent the day. I presume Mr. and Mrs. Petzoldt have spent several Thanksgiving days in a similar way, but this time they received invitations to spend the day at Sheriden, and consequently it has been quite an eventful day for me.

The holidays are our busiest times, but this Thanksgiving we workers were to have a real vacation, and so this morning I thought I would have some white friends to dine with me.

But about ten o'clock White Arm came to my door, and said that Flat Back's wife had just died and they were now coming with the body to put in a coffin or box that the carpenter (Dick Cummings), who has been helping to put up the new barn and is now working on Chivers Hall, was to make.

Later White Arm asked me to go to the burial to read and pray.

The remains were brought in a buggy wrapped with many blankets and quilts. While waiting for the box all sat outside by the barn in the snow. I invited them to come to my room, but no one came excepting Shows the Fish. Flat Back's wife was his wife's sister, and you know Shows the Fish's wife is one of our most faithful Christians.

He seemed very willing to break his fast with some makawa and jelly. He did not eat all I gave him, but carried part of it out to his beachrista.

After all was ready, Mr. C—— kindly saddled me a horse and I forded the river and followed them up on the hill to their burial place. The grave was dug after the mourners got there with their dead.

It was all a pitiful sight. Old men and women scattered here and there, wrapped in their dirty mourning sheets, sitting in the snow, and occasionally different ones lifting up their voices in their piteous wails and sobs. I thought as I stood among them, this too would make another great picture of the Vanishing Race.

When I was in Alaska I helped cover a coffin for the first time, but I never before conducted a funeral service.

A few minutes before White Arm beckoned for me to begin no one was there who understood English, but, as I opened my Bible, a younger Indian than any there rode up; although a stranger to me, I asked him to interpret. It was with a great feeling of thankfulness that I read and explained some of our precious promises of the other life beyond the grave.

All listened in that grave and serious way which is so characteristic of them, and I pray that some seed fell

which may take root and grow into the life which never dies.

After the service I came home, but people kept coming to the burial and I heard them wailing all the afternoon.

They bury all the deceased's clothes and blankets with them and many other belongings they put on their graves. On one grave I noticed, this afternoon, a sewing machine. It looked like quite a new one, although the varnish was spoiled from the recent snows.

Today, before the cover of the coffin was closed, a mourner took off her best and warmest blanket, comparatively a new one, and laid it over the dead body to be buried, and doubtless will suffer this cold weather for the need of it.

I do not hear any mourning in the hills tonight, and I hope Mrs. Shows the Fish has convinced Flat Back that God is not pleased with such demonstrations of grief. Perhaps you remember him. He was one of the chiefs photographed with you. He has been exceedingly kind and tender of his old wife. After the burial another old grandmother came in to see me and I fixed up a little Thanksgiving dinner for her.

A little later a Pryor Creek Indian came in to sell a pair of beaded pants. He needed the money to go to Pryor. I did not need the pants (especially that style), but I paid him, I suppose, the price of the ticket for them. His little boy comes to school and he and his wife are seemingly very much interested in our church services. I would like to have his interest continued. If God would give us a few converts from Pryor it would be a blessing to that district. As he started to go he noticed the picture I have of our Alaskan girls. He wanted to know if that was me with them, and I said yes. "Good gal," said he, and disappeared as quickly and quietly as he came.

I suppose his English vocabulary does not include woman.

I also did a little washing, baked some cookies and took a horseback ride to the post office and store for groceries and the mail.

The day is gone and my industrial work for tomorrow is not ready for the children. But the dogs and chickens have been fed and cared for, and I expect the Petzoldts will be back on the morning train at 6 a.m.

Yours sincerely,

AUGUSTA G. CURTIS.

The receipts to December first, not including legacies, had not reached \$11,000. This means that the solicitors for the circles must double their diligence, if we are to secure the \$44,000 asked for, before April first, 1909.

GERTRUDE L. DAVIS, *Treasurer.*

Watonga, Okla.

My dear Mrs. Reynolds: I would like to tell you a little bit about the evangelistic meetings Mr. King and ten of the Arapahos held among the Osages at Mr. Day's station. It was the first direct mission work of these Arapahos for another tribe, and they were eager to go and help. Some of them were so poor that they had to wait and husk corn and sell it to get money to go, and we told them that, contrary to their custom of previous years, we would not expect them to receive presents from the Osages at their dances.

They were to go purely and solely for the purpose of helping these Osages into the Jesus road. They all understood this point well, and acted upon it, not attending any of the heathen dances while there. They talked of Jesus to the Osages in the meetings and in the homes where they were entertained, and ten of the Osages accepted Christ as their Saviour.

The next Sunday after their return, in the afternoon service, I asked for a report of the meetings among the Osages.

I do wish that you could have heard Deacon Hail's talk. It far surpassed many a report of Association or Convention that I have heard from white people. He was prepared to be called upon and had his thoughts in order. First, telling why they went, how they raised their money, and how they were received by the Osages. Then in a general way he spoke of the meetings and what was especially helpful in the sessions. He told who were the first to receive the Word with gladness, and how even the unconverted and old dance chiefs shook them warmly by the hand.

Then he spoke of the kindness to the Arapahos manifested by all of the Osages, their missionary, Mr. Day, and ended by saying that though they received not worldly gifts they came home rejoicing because they had been able, though poor themselves, to help these Osages who are rich in money and houses and lands.

Then Cut Nose gave a general report. He told of how, years ago, he had visited among these same people, received gifts and money in their dances, but this time he just went with the Word of God in his heart, and the Osages looked up to him as they never had before and listened to his words with interest. He said that he was very happy to tell them of Jesus and that he, for one, would be always ready to go and teach others about the Jesus road, whenever he had an opportunity. You may imagine how cheering it was to hear such words from these people who have recently given their lives to Christ. The work in general is in a good state here. There are a large number who attend church regularly and they are willing and anxious to work for Jesus. We are now planning for our January camp-meeting and Indian Christmas. We have received word from several of the churches in the East that they are preparing barrels and boxes for this field and this will help us much; though, of course, the main feature of our Christmas season is the camp-meeting, when we hope many more will follow their Saviour.

Mrs. F. L. KING.

Mrs. Thayer, our worker at Crozier, N.M., Two Gray Hills Mission, writes: "If one is likely to underestimate her personal blessings, let her live for a few weeks in the midst of such destitution as is found about us, and she will wonder how she could ever have been ungrateful for her own comforts. We have just had the pleasure of having Dr. Barnes, of the Home Mission Society, in our home for a few days. Dr. Barnes is the first to preach to our Navajos, except ourselves, since we came, almost two years ago, and I'm sure the new voice and the noble words of our brother did them good, as well as being an inspiration to us. One or two expressed a desire to walk in the Jesus way, and I hope it will not be long until we may see the light dawning in their hearts.

"We now have our ten Indian children, nine girls in the home, and one little boy. Several of them have had a light attack of tonsilitis, and the government doctor is forty miles distant.

"We now have Susie with us again, part time, as interpreter. One woman, who has worked among the Navajos for twelve years, said that it is impossible to find a virtuous Navajo girl. But we know that with God all things are possible, and we are trusting in Him to purify some of these lives and make them fit for service.

"While we have had no news of the recent meetings, I presume the two Women's Societies are now one, and we look for a great blessing upon their united efforts for the spread of the Gospel."

From the Wichita Mission, Anadarko, Okla., the word is:

"Bertha Wallace, one of our older Indian girls, is with us at present. Her people are strong Ghost Dancers and they dislike having her here very much. We are praying that she will soon come out into the Jesus road. On Wednesday evening of each week I have a service for the older boys and girls at the school. Mr. Wilkin has charge of the boys and I the girls. I received the mite boxes, and took them down to our Wednesday night service and gave them out to the girls who are Christians. The other girls saw them and have asked that I might get them each one. They seem so anxious to save some of their money and give it to Jesus. It will, also, be a lesson to their people at home, for they will want to know all about them, and in this way they will hear the story of Jesus from these children. So, if you could, please send me about fifty more; I will gladly pay for them. We are planning to open the boxes Christmas.

"We received a lovely box of things from Mrs. Sargent of North Scituate, Mass., last evening. Oh, how we enjoyed opening it! She sent so many things that I can use in making the children warm winter clothing.

"We were so pleased to receive a letter from Dr. Morehouse, a few days ago, saying the Board had voted to build us a new residence. Will begin building as soon as possible.

"I need patchwork so badly. Could you, please, give my address to some Societies and let them send me some?"

"Sunshine made for other hearts will surely warm our own."

From Gibsland, La., comes the following message:

"We opened last week with an enrollment of one hundred and three. This is below last year. On account of short crops and low prices for cotton, I don't look for a large number. We made quite a fine crop of corn, potatoes, peas, peanuts and have two fine gardens. We also have twenty-eight hogs to kill. We have repaired Number One Building and are repairing New Century Building. When we are through with this we will commence the erection of a new dining hall. Times are very hard, but we are going to work and wait, instead of sitting down and waiting. Pray for us. We are trusting Jesus. Shall be glad of anything you can do for us in the way of bedding, clothing, etc."

Our Paper Mission

AS the new year opens and we are receiving the publications of 1909, let us not forget Our Paper Mission, but help its good work by securing of the Superintendent, Miss Grace M. Eaton, 606 Main Street, Wakefield, Mass., addresses of home missionaries and country pastors in the West and South, who would appreciate religious and good secular literature which can be sent from our homes soon after reading. The Superintendent will also send addresses to those preferring to send a missionary a subscription to some paper or periodical.

While old literature is gladly received by a few for distribution, it is much more desirable that the givers send reading matter of comparatively recent date.

A number of our missionaries can distribute young people's papers. One asks for foreign mission books, papers and leaflets. Another wants temperance and social purity literature and papers and magazines helpful to wives and mothers. A home missionary among the colored people hopes to establish a reading-room and seeks our help.

It is hoped that more Home Mission Circles will interest themselves in this work, appointing one to secure addresses, and give them to ladies who will be regular givers to Our Paper Mission.

Any missionaries not now recipients are invited to write to the Superintendent, stating the literary needs of their fields. These will be carefully considered, and help given if possible.

MISS GRACE M. EATON,
606 Main Street, Wakefield, Mass.,
Superintendent of Our Paper Mission.

Missionary Institutes

VERY helpful missionary institutes have been held in several churches during the autumn. Especially in Providence, R.I., has this feature been successful. The object was to arouse mission study, and, therefore, the fields were not divided, home and foreign studies being taken at the same session.

The attendance at these institutes has been gratifying indeed, and with the coming in of the new year we expect more aggressive work along this line of missionary activity.

The American Baptist Home Mission Society

Editorial Notes

THE Editor of this department of ECHOES desires to compliment the accomplished Editor of the other department, Mrs. Bishop, upon the really fine printing of the periodical. Of course this carries a compliment also to the generous gentleman who owns the printing establishment and places his skilled workmanship at the service of the Society. It is a pleasure to look at the bright, clean pages, with the presswork just as it should be, the half-tones brought out with the beauty of photographs, and the stamp of excellence over the whole product. As to the contents, the readers will pass their judgment; but sometimes only those who make magazines and papers notice especially the finer points of the mechanical production. Poor work is very quickly commented upon, however, and one mistakes who underestimates the public taste.

A new year, and for many the last year. True of institutions, of people, of publications. Through the wise and finely harmonious action of the Baptist women of the country, sectionalism vanishes in home mission work, so far as the Northern Baptist women are concerned; and the two societies become one. That will bring ECHOES into combination with *Tidings*, and the monthly that has carried information and inspiration to the women of the New England Society for so many years will lose its identity. This will not mean a loss of influence; for we believe that out of the union and combination will come greatly increased power; and the qualities that have made ECHOES so useful and helpful will be transferred to the enlarged *Tidings*. It is a great thing to be engaged in making history; and sometimes the process is so radical and visible that even the makers can see as they work. Certainly Baptist history is taking on an automobile speed rate at present.

It could be wished that the giving were as large as the debts and the needs. At the latest reports the receipts for the year thus far from the churches and young people's societies and Sunday Schools were only a little ahead of those for the similar period last year; whereas, if the debts are to be paid and the work to go on, there must be a doubling of receipts at least. Now is the time of testing. Three months more will indicate how the year is to come out for the home and foreign societies. Nothing more pitiable could be imagined than a reduction in appropriations, which now barely keep life in existence in many places. We will not believe such a dire necessity is going to come until it does come.

At the Church Federal Council meeting at Philadelphia one speaker told of a town of three thousand people with fourteen churches, six of which were trying to support

pastors, and all of which were lamentably weak. He admitted that in a free land it was impossible to force these churches to come together, but he said that all of them save two were receiving missionary money from the various boards to keep them alive. That could be stopped, for that was wicked waste of missionary money that ought to go to establish churches in places where none now exist. This sentiment was applauded vigorously. While there is so much of destitution in our own land; so long as it can truthfully be said that there are thousands of young men and women who have never had a chance to attend a gospel meeting or hear a gospel sermon; there should be no hesitation about closing churches in over-churches places to open churches in no-church places.

The *Forward Movement Hymnal* is now out, and is something to be proud of. So far as we know, there is nothing to compare with it in its special line. The rich cover, with its strong and simple design, including a Forward Movement seal, — a wheel with wings, — invites attention at once; and the inside pages do not disappoint the eye. The music page is clear and beautiful, with the full-face type lately come into use for such purposes, so that the book is up to date typographically. An examination of the contents fills one with pleasure. Here are missionary hymns new and old, but all of the right quality, uplifting, worshipful. The first division is "General," with hymns combining home and foreign in one; also hymns which are not strictly missionary, but which inspire Christian zeal. The second hymn, "I hear ten thousand voices singing," with music by J. H. Maunders, an English writer, is one of the most effective missionary hymns we have ever heard, and the words are as fine as the tune. This is sure to be a favorite as soon as the people become familiar with it. Were there space we might go on with a good word for nearly every piece, but when music lovers get hold of this little book they will find it a treasure. The twenty-eight general hymns are followed by fifteen which are put under the title "Home;" then come seventeen distinctively "Foreign;" and the last fifteen are "Devotional." There are seventy-five hymns altogether, and the general and devotional hymns adapt the book for prayer meetings as well as missionary meetings. Nor should we fail to mention one of the most helpful sections of the book, the Missionary Responsive Readings. Those who have had to lead missionary meetings and have puzzled over the matter of appropriate Scripture will delight in this selection, with its large use of the New Testament, its descriptive headings, and its admirable arrangement. The *Forward Movement Hymnal* will make the missionary meeting a delight where often it has been a problem to the leader and a weariness to the others. Let us get it into the mission circles and young people's societies and churches rapidly. It is surprising that such a hymn book can be sold for fifteen cents.

We may call attention also to one of the most suggestive pieces of literature furnished by the Home Mission Society in many a day, and one of the most attractive in appearance. This chapter on "Baptist Missions on the Frontier" should go with every text-book on "The Frontier," or volume of "The Call of the Waters." It completes the story by giving the work of our own denomination from the first Colonial days to the present. The forty-eight page booklet is illustrated and belongs in the first rank of missionary literature. What a wonderful change, by the way, has taken place in the character of this literature, home and foreign, within a decade! Why not? There is no more fascinating subject than missions when rightly treated. This chapter may be used for study, or may be read in sections at meetings. At the close there is a significant grouping of facts and a series of questions. Be sure to send five cents for a sample copy.

It is interesting to note that the last paragraph of the frontier booklet referred to above is devoted to the commonly unknown heroines of the home fields. Here it is: "Nor must we forget the missionary's wife, whose lot is often the most trying of all, and whose devotion and patience are everywhere manifested. Let a Montana missionary speak for a host of his brethren: 'Were it not for my wife I could not do the work. She is organist at every meeting, teacher, superintendent of Home Department, visitor, president Mission Circle, trainer of children for all programs, State Secretary W.B.F.M.S. of W., besides having much company and three little ones to care for; and it is impossible to get help in this town to do washing, etc.' To say nothing (for missionaries seldom mention finances) of having to make both ends meet on resources that render respectable existence a pressing and perplexing problem."

A Frontier Association

DR. O. A. WILLIAMS, the Special Representative of the Home Mission Society, gives us a glimpse into his experiences on the field in the following note: "I am at home for the day, on my way from Columbus to Alexandria, Neb. The Custer Association reminded me of early days in Nebraska. It was held at the Second Endall Church, some fifteen miles from the railroad. The nearest house to this church is half a mile away; it is the home of Deacon B. L. Nicholas, who with his bride came from Wales nearly thirty years ago. We were greeted by a household of faith, parents and nine children, all active in church work; they entertained at their hospitable home between twenty and thirty of those in attendance. The house was filled, two tents were erected, and the overflow of these shelters slept in the wagon box.

"An interesting feature of one of the sessions was an anthem by the seven daughters of Mr. and Mrs. Nicholas, and a solo by the mother. There are but twenty-seven members in this church, but the chapel was filled at every one of the meetings. On Sunday the congregation packed the house, and many stood outside at the open windows. This associational gathering was an event that meant much to the families of this farming community."

Evangelism in Cuba

By Rev. A. C. HAGEMAN

YOU will be interested in an evangelistic service in Cuba. Once upon a time, while a pastor in Iowa, I received a neatly printed circular from an evangelist, asking for an invitation to assist me in a series of evangelistic services. The purpose of the circular was to advise me concerning his conditions. He must have a room heated, the meals must be of good quality, the bed soft; he must not be disturbed until eight in the morning, and many other like conditions for his body. All of this would be very agreeable, but he wouldn't do in Cuba.

We are visiting six churches, remaining seven days at each church. At the rear of each church is built a small room used for a robing room at the time of baptismal service. In this room the regular preacher of the church sleeps in his hammock once a week. In this small room we have our headquarters. Here we sleep, eat, cook our meals, rest and work. Part of the paraphernalia is a cooking outfit, one hammock, bedding for all, Bibles and tracts for distribution. We also carry with us a cloth sign thirty feet long which, when stretched across the street in front of the church, announces to the people that a *culto evangelico* is in progress within.

The party consists of Miss Mercedes Grané, a young Cuban lady educated in the Chicago Missionary Training School, and now supported by the Woman's Society on this field, Sr. Julio Zambrano, the colporteur, supported by the Publication Society on this field; Mrs. Hageman, baby Charlotte and myself. We leave Bayamo each Tuesday morning, Mrs. Hageman, Charlotte and Miss Grané in the *guagua*, which carries the mail to Baire, passing through several towns where we have churches established. Sr. Zambrano and I follow on our horses. The ladies sleep on canvas cots, Sr. Zambrano and I in our hammocks.

Each one of the evangelistic party has a part in the work distinctively his own. Mrs. Hageman plays the instrument and sings a solo each evening. Sr. Zambrano sells Bibles, gives away tracts, makes visits in the homes, assists in the evening meeting. Miss Grané conducts an afternoon meeting for children, assists in the singing, makes visits, and supplies what we lack in knowledge of Spanish and the Cuban customs. Charlotte makes friends for all. I preach each night.

Our last meeting was at Santa Rita. Here we hope to build a chapel this winter. The people were sympathetic and very orderly (perhaps because we had a policeman at the door each night). Every night there were some to respond to the invitation to enter the real Christian life. It is difficult to make the Cuban realize that there is a real Christian life and a superficial, so-called Christian life. Since every Cuban has been sprinkled on his forehead by a *cura* (priest) when an infant, all call themselves Christian, having the profession without the possession. However, some were made to realize that there was a difference, and chose to accept the better.

One interesting incident that surely tried the faith of those who desired to enter the church (for it tried our



HIGH HILL INDIAN BAPTIST CHURCH AT ADA, OKLAHOMA
Meeting House was built by Missionary I. S. Wright

faith), was the baptismal service on Sunday morning. Four o'clock in the morning church members, candidates and spectators walked to the river three and a quarter miles distant, where I baptized eight. We were fortunate enough to catch a ride back. We did not have to move very fast to catch the ride, for it was on an ox cart. A happy party it was that rode on the ox cart, singing "The Glory Song," which is translated in Spanish, and which Mrs. Hageman taught to the congregation at Santa Rita during the week. Some fifteen others expressed their intention to enter the Christian life, and later the Baptist Church. It is interesting to know that Catholic Spain, which controlled the island for four hundred years, has never had a church in this district outside of Bayamo, where there were twelve. Two of those baptized at Santa Rita will enter the *Colegios Internacionales*, our school at El Cristo.

We have visited Jiguani, Santa Rita, and shall yet visit Baire, Maffo, Guiza and Bayamo for a week at each place. While we are in this special work an assistant preaches at the churches each week, omitting the church where we are at work.

The United States is still an amateur in governing alien peoples. It can become an expert, but its beloved standard of Red, White and Blue is not alone sufficient. The "Banner of the Cross" must accompany and remain with it. Law is indeed necessary, but Love, divine Love, must be its companion in these new lands to which we are being called.

Roger Williams a Missionary to the Indians

IN "Baptist Missions on the Frontier" the missionary side of Roger Williams's remarkable career is emphasized. The writer begins the work as follows:

"Baptists are many because they are missionary. From the beginning they have been missionary and evangelistic in spirit. The first Baptist church in the United States was founded by Roger Williams and his associates in Rhode Island in 1639. Roger Williams is commonly known as the apostle of religious liberty, who gladly suffered exile for his principles. He should be known and honored, also, as the pioneer evangelical missionary to the North American Indians. We constantly hear of Eliot and Brainerd and Jonathan Edwards in this connection, but rarely, if ever, of Williams, who led them all. Before he left England he advocated the colonization of the New World for 'the propagation of the Gospel to the Indians.' Soon after his arrival in 1631 he enthusiastically applied himself to their evangelization, thirteen years before John Eliot began his work among the Pequots in Roxbury. Williams wrote, 'God was pleased to give me a painful, patient spirit, to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue.' In all the region about Providence he tells us he preached 'to great numbers, to their great delight and great convictions.' He published 'A Key' to the Indian language. This was the spirit and example of the great Baptist leader, who was first and foremost a missionary."

A Woman's Pioneer Work in Minnesota

By WALLACE BUTTRICK, D.D.

[The following is taken from "Frontier Sketches," Dr. Grosse's most excellent book, published by the American Baptist Home Mission Society, as supplemental to the study of The Frontier. These sketches furnish Baptist color on this interesting subject.—[GENERAL EDITOR.]

A VERMONT GIRL'S STORY VIVIDLY TOLD

FIFTY years ago there lived in the neighboring State of Vermont a young woman, a teacher of some years' experience in the schoolroom, who wished to go to foreign lands as a teacher of the heathen.

At that time single women were not sent to the foreign field, and so this earnest and consecrated and (as subsequent events proved) splendidly endowed woman was compelled to look elsewhere for a field of labor.

It came about in the Providence of God that, when her heart was thus prepared for labor and sacrifice, an appeal came for a school-teacher who was willing to go to the far-away Territory of Minnesota, which in 1846 was as remote from civilization and as difficult of access as the Lena Delta is today. This appeal was put into the hands of the young Vermont schoolmistress. For two earnest weeks she thought and prayed over the matter, and finally, interpreting it as the call of God, said: "Here am I; send me." Friends and parents opposed her going and besought her to give up the unwise project, but in spite of their warnings and entreaties she persisted in her determination to go.

A WEARY JOURNEY

You can perhaps imagine the wearisomeness of the long journey she was required to undertake — by rail a little way, then by stagecoach for longer distances, and finally by steamers down the Ohio and up the Mississippi for fifteen hundred miles. Weary weeks intervened from the time when she left the green hills of her native State until she landed at the river bank in far-away St. Paul. All the while she was among strangers who looked upon her as a visionary and impracticable New England school-ma'am.

ST. PAUL IN 1847

When she reached St. Paul she found, not the thriving and beautiful city of today, with its vast commercial enterprises and 200,000 people, but a trading post on the very outskirts of American civilization. "A few log huts composed the town, and three families the American population." With one of these three families the young missionary found a home, theirs being the best and largest dwelling in the town, "consisting of three rooms and an attic chamber."

A FRONTIER SCHOOL

A few days after her arrival, in the early summer of 1847, our heroine began her work as a school-teacher. She has described the schoolhouse and its appointments: the schoolhouse was "a mud-walled log hovel," that had been used as a blacksmith shop. "Some wooden pins had been driven into the logs (on three sides of the room), across which rough boards were placed for seats. The

luxury of a chair was accorded to the teacher, and a cross-legged table occupied the center of the loose floor." . . . A friendly hen, unwilling to relinquish her claim, on the ground of preoccupation, daily placed a token of her industry in the corner, and made all merry with her loud cackle and abrupt departure. Snakes sometimes obtruded their heads through the floor, rats looked in at the open door, and dark faces (of Indians) were continually obscuring the windows. An old pitcher, minus the handle, received the rarest specimens of wild flowers, from which our 'center table' exhaled a generous perfume. In front and at our feet flowed, in silent majesty, the Father of Waters, with two beautiful green islands reposing on its bosom."

MISSIONARY EFFORT

We are not so much concerned with her work as a secular school-teacher as with her larger and more enduring work as a pioneer Christian missionary. After the six days of school work came the Sabbath, and, with a heavy sense of responsibility, she organized and conducted the first Sunday school in Minnesota. Let me quote from the records of the First Baptist Sunday school of St. Paul:

ORGANIZED THE FIRST SUNDAY SCHOOL WITH SEVEN SCHOLARS

"The beginning of our Sunday school — the first Sunday school established in Minnesota — was on Sunday, the 25th of July, 1847. There were seven scholars that day — three white children and four half-breeds — and one visitor, a half-breed woman. It was necessary to have an interpreter, and a large half-breed girl was found who could speak English, French and Sioux. The second Sunday there were but four scholars, a circumstance which looked discouraging. An interest was awakened on the subject, and the third Sabbath the room was filled. There were about twenty-five children, besides a number of visitors who came to witness the novelty of a Sunday school; for, be it remembered, at that time, not only Sunday schools, but churches were unknown in St. Paul. . . . Through the winter the school was sustained by the personal efforts of Miss B., who, notwithstanding the severe cold, walked every Sabbath morning nearly a mile to the little building, made a fire, and waited for the half-frozen little ones to come, and when they were sufficiently warmed, taught them the same precious truths that we learn in our Sunday school, and that without fee or reward, except the blissful consciousness of doing her duty. To her belongs the credit of commencing and sustaining, for a year, unassisted, a Sunday school in a then almost unknown wilderness."

AN UNCROWNED HEROINE

Doubtless you have been asking, "Who was this woman?" She was Harriet E. Bishop, one of the uncrowned and unsung heroines of the Christian religion and of American civilization. This was the beginning of Baptist work in the State of Minnesota.



FACULTY AND STUDENTS OF OUR NEW THEOLOGICAL SCHOOL IN MONTEREY, MEXICO

From Highway Robber to Baptist Deacon

By Superintendent G. H. BREWER

CONVERSIONS are by no means uncommon in Monterey. The whole church seems to come to meeting with a believing expectancy that just that very thing is going to happen, and it often happens. Interesting, indeed, would be the written story of the wonderful conversions witnessed in this old church. The majority of the members of the Mexican churches tell experiences as thrilling as any ever told on any mission field. Here is a sample:

One of the deacons of the church at Montemorelos was a delegate at the meeting in Monterey. He told me with his own lips how he was led to Christ. For many years he was a highway robber, making his headquarters in and around the high mountains which surround the city of Monterey. A Baptist missionary happened across his path one day, and his first thought was to rob him. There was something about the man, however, which compelled his attention. He followed him at a distance along a lonely path, and finally into a little settlement and up to the door of an adobe cabin, where for the first time he heard the wonderful gospel message. The arrow of conviction went home. That sermon spoiled the robber's business. His conscience began to trouble him. He gave up his profession of crime and went into the city to learn more of the wonderful truth which had arrested him in his wild career. Little by little the light came in and he was saved. He was not sure of the next step.

He wanted to know if this new-found joy would last and this new power which had come into his life would help him in his good purposes to lead a straight, clean life. He found that God was able to make him stand, and he came into the church. Now his entire family of several grown-up sons and daughters are all earnest Christians, and one of his boys wants to preach the Gospel.

Where is the West

D. R. CLARK tells us in "The Leavening of the Nation" that he visited a primary school in Southern Wyoming, from whose windows the peaks of the Rockies were visible. To his question, how many of the children were born in Wyoming, only two hands went up. To the further question, how many of them would like to grow up in Wyoming and help make it a grand State, not a hand was raised; and when the catechism was brought to a close with the bewildered inquiry, "Where, then, are you going?" with a united shout they replied, "West!"

Forenoon and afternoon and night — forenoon,
And afternoon and night, —
Forenoon, and — what!
The empty song repeats itself.

No more?
Yes, that is life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is now.

—Selected.

Our Little Folks



REGINALD FRANCIS FAIRBANKS

Little Lads

'Twas a lad in the old, old story,
Who brought to the Lord all he had,
When the multitude, fainting with hunger,
Were turning away, sick and sad.

But the Saviour blessed the offering,
And all were fed from the store;
So that Peter and John and the others
Took up twelve baskets and more.

And little lads now are bringing,
To lay at the Master's feet,
As a choice and precious offering,
Their lives so pure and sweet.

If the gift seem small, no matter,
For Jesus can make it great;
And send it where most it is needed,
Where the helpless and weary ones wait.

So give to the dear, loving Saviour
Your all, like the boy long ago;
And see what a blessing he'll make it,
And how your small offering will grow.

Our Most Earnest New Year Greeting

- W "Watch ye and pray, lest you enter into temptation."
E "Every good gift and every perfect gift is from above."
W "Whatsoever ye would that men should do unto you, do ye even so to them."
I "Incline your hearts to the Lord."
S "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."
H "Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."
Y "Yield yourselves unto God as those that are alive from the dead."
O "Obey God rather than man."
U "Uphold me according unto thy Word, that I may live."
A "Abstain from all appearance of evil."
L "Love one another, for love is of God."
L "Little children, let us not love in word, neither in tongue, but in deed and in truth."
A "Ask and ye shall receive."
H "Happy is the people whose God is the Lord."
A "All Scripture is given by inspiration of God."
P "Pray without ceasing."
P "Praise ye the Lord."
Y "Yield yourselves unto the Lord."
N "Now is the day of salvation."
E "Enter into his gates with thanksgiving."
W "Wait on the Lord and keep his way."
Y "Ye are justified in the name of the Lord Jesus."
E "Enter not into the path of the wicked."
A "All unrighteousness is sin."
R "Rejoice with them that do rejoice and weep with them that weep."

There are hundreds of boys and girls who are intensely interested in missions, and who are doing many original and bright things for the cause they love. One Band in South Boston, composed of only twenty-five members, raised \$41.00. Their name is "Willing Workers." Who will say, "what's in a name?" now.

Are we making any acknowledgment of all the good that comes to us? We read in our New Testament of some people "who first gave their own selves." The dear Father has given us his Son, and the best acknowledgment we can make of that gift is to do as those of whom Paul wrote, and give ourselves. Have we thought of this gift? If not, why not begin with the New Year?

How Howard Earned His Money

MISS FORD, Howard's Sunday-School teacher, had given each one of the boys in her class a penny and told them during the next week to see to how large a sum each of them could increase it, for next Sunday a contribution was to be taken up for the Alaska Orphanage, and Miss Ford wanted her boys to *earn* their money themselves, not have it given to them.

"For it will mean more to you boys if you work for it," she said.

Howard thought it over carefully, and finally he asked mamma if he might go to the store and buy a cent's worth of popcorn.

"What are you going to do with it, dear?" she asked. Then he told her his plan, and mamma entered into it as heartily as he did.

Together they popped the cent's worth of corn, and put it into a clean, white bag, and then Howard took it over to an old gentleman who lived near them, who he knew was very fond of popcorn, and asked him if he wanted to buy his bagful.

"How much is it?" asked Mr. Murray.

"Is it worth three cents, do you think?" asked Howard, timidly.

"Just about, I should think. Yes, I'll take it, my boy. And it's very good, too," he added, after his first mouthful.

Howard bought three cents' worth of popcorn this time and sold more bagfuls at three cents apiece, so he had nine cents. Mamma told him that if he'd buy a pound of sugar, which would be six cents, some milk, some chocolate and some vanilla, which she could afford to sell him for three cents, she'd show him how to make some fudge. They had just a pound when it was done; and then Howard printed this sign very carefully,

"Candy Sweet
That can't be beat"

and nailed it up by the fence. Mamma told him that he had better sell two of the squares for a cent, and he arranged it very temptingly on a little table and waited for customers.

They came slowly, but by supper time the fudge was all gone and he had twenty-two cents in his pockets.

The next day was Sunday, and nobody was happier than Howard when he dropped his money into Miss Ford's hand. — *Selected.*

A very unique and interesting service was held in the church at West Hartford, Conn., recently, when the Birthday Box was opened. Miss Mary L. Howard of Hartford, Junior State Vice-President for Connecticut, made an address on Alaska and our work there, and the children sang several hymns appropriate to the occasion. The closing exercise was a paraphrase of the "Home Guards Salute," found on page 15, of the October ECHOES. "Alaska" was inserted in place of "Home Missions," and the boys and girls gave it with genuine enthusiasm.

What has your Band or Sunday School done to help? Pass along the suggestion for some one else.



JOHN LINCOLN WEEKS

We referred, in a previous issue of ECHOES, to the flourishing Band of Precious Jewels in the State Street Church in Springfield, Mass. The first to be called to shine in the Kingdom above is John Lincoln Weeks, whose picture we give herewith.

These dear little ones, which are "ours for a time," teach us many precious lessons, and we owe them much in return. Let us give them a wide vision of the height and depth and breadth of the Kingdom; for their baby eyes see farther than we think, and oftentimes their thoughts are long, long thoughts.

Nailing it Fast

ONCE, when I was a little schoolgirl, a visitor said something in a speech he made to us which I shall never forget.

"Suppose," said he, "you were building a house, and instead of putting the shingles and weatherboards on with nails you fastened them in place with tacks. It would be a foolish way to work, would it not? For the first high wind would send them flying off in all directions. None of you would do so silly a thing as that, I am sure. But how are you doing your school work day by day? Are you just tacking the lessons on so they will stay long enough for the recitation and then drop off your memory; or are you nailing them fast, so that they will stay on for life and become a good, sound part of your education?" — *Selected.*

"If Wisdom's ways you wisely seek
Five things observe with care —
Of whom you speak, to whom you speak,
And how, and when and where!"